

alining office, though he made a strong and efficient  
 mayor of our city, in his way. His concluding sug-  
 gestion to his "relatives and friends," is very wisely  
 and prudently essayed, and speaks well for his  
 spirit experience. I shall rejoice in receiving  
 MIND AND MATTER hereafter, regularly.

Your friend,  
 A. G. W. CARTER.

# MIND AND MATTER.

## Mind and Matter.

PHILADELPHIA, SATURDAY, SEPT. 27, M. S., 32.

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J. M. ROBERTS, PUBLISHER AND EDITOR.

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### Mind and Matter-Free Circle.

We will on Monday afternoon next at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour, until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

### The Euclydean of Leo XIII.

If Spiritualism were a mere sect, like any other, of the Christian religion, in vain would we seek to harmonize it with modern science. The recognition of faith and reason was indicated possible in the 4th century, because in the 4th century the Greek philosophy, as represented by the Alexandrian school, retained, and dogmatic theology grew directly out of that philosophy. It was possible in the 13th century, because in the 13th century the Aristotelian science and philosophy under the name of Scholasticism governed the world of thought. It is the yoke of that philosophy as represented by the angelic doctor St. Thomas Aquinas, who did succeed in harmonizing faith and science, that the Holy Father bids us in his latest encyclical, to take again upon our necks. He recalls us to the solid doctrine of Faith and Scholasticism, but in his own way. Can we enter a second time into our mother's womb? We cannot, for the new birth is ever into a different, a freer atmosphere.

The harmony of science and orthodoxy was still possible in the 17th century, even after Copernicus, Kepler and Galileo, because in the 17th century the Cartesian philosophy reigned and the idea of a learned faith, an orthodox science, presented no incompatibility with the mathematical and physical sciences, the only ones that were then established. It is not possible today, and the question of the possibility of miracle in face of a scientific law. If, therefore, we repeat, Spiritualism were a more Christian sect, it would have no root of life in it, it would have to share the fortunes of the mother church, that splendid organization, the last and most fully systematized of religions, which is passing away, carrying with it the fables which nourished our childhood and the symbols which consoled us in our old age. What would it be, a sect, a long time yet to go down, for what is a century in the life of a religion? But it is sinking, sinking, visibly toward the horizon, and there is no Joshua who can arrest its downward march, make it mount once more to the zenith, and restore to it beams their prime warmth and brightness. And when the night comes, what? Ah! how some of us have trembled at our individual faith faded out, and we saw nothing ahead but the blackness of darkness for ever! But it proved not so. It was only when the ecclesiastical sun went down, that the stars shone out and we got, through our spirit friends, a new revelation of the immensity and beauty of the universe. Such, alas! was not the experience of poor Leo XIII. whose one beautiful sentence, however, though written before the advent of the new dispensation, and not so intended, would seem to be prophetic of the wider horizon made known to us to-day by the revelations of the spirit world.

Mysterious Night! when our first Parent knew Thee, from report divine, and heard thy name, Did he not tremble for this lovely Frame? This glorious canopy of Light and Blue? Yet 'neath a curtain of translucent dew, Bathed in the rays of the great shining Flame, He spurns with the Host of Heaven came, And for Creation widened in man's view. Who could have thought such darkness lay concealed Within thy beams, O Sun! or who could find, Whilst thy light and heat, and insect throng revealed, That to such countless orbs thou mad'st us blind? Why do we then shun Death with anxious dread? If Light can thus deceive, wherefore not Life?

### Prof. Kiddle's Book.

The October number of *Scribner's Monthly* contains a letter from Mr. Kiddle, in which he defends his book from the charge that the communications contained in it are unworthy of their alleged source, and he quotes certain messages which he thinks are quite characteristic of their supposed authors. The editor replies, and we regret to say that, in our opinion, he has the best of the argument. "Think," he says, "of dear, modest old Bryant talking about himself in the way the extracts represent." And think of Dr. Muhlenberg exclaiming: "And oh! the light of earth will flee away to enchanted visions of rapturous bliss!" Mr. Holland might have gone further and said that, in the matter of rhythm, the extract given by Mr. Kiddle from Byron's poem, "The Island," is totally unlike the poem purporting to come from him in spirit life. Byron had a nice ear and never penned a rough or faulty line. The flow of the genuine extract is perfectly smooth, while that of the spirit poetry is distressing to a musical ear, and, in our opinion, could not have come from the mind of Lord Byron, either in earth or spirit life. The intelligence dictating it might as well have attempted to palm off spurious Madeira wine on the late General Cadwalader as such poetry on a literary critic.

While, then, we agree with the editor of *Scribner's Monthly* and the general public, that the communications taken down from the mouth of Mr. Kiddle's children, and published in this book, are not generally worthy of the source they pretend to come from, we are far from ascribing to them a mundane origin. They are, it is true, in many cases, beneath the capacity of their ascribed authors, but they are no less clear above the ability of a child's mind to have produced. Something may be allowed for the imperfection of the mental channel through which they come, but we fear that undeveloped spirits, or those hostile to the New Dispensation, have had a hand in the work.

There are many things in this new science not yet understood, many contradictions, follies and falsehoods to be found in the communications con-

stantly received from the spirit world. The apostolic injunction to try the spirits must always be observed, and more particularly when celebrated names and historical characters purport to control. It is the simplest thing in the world for a mischievous or hostile spirit to assume the name of St. Paul, Shakespeare or Byron, and the only possible way to test his identity is to compare his words with the authentic writings of the author whose name he assumes. We are sorry that Mr. Kiddle did not apply this touch-stone more strictly before he issued his book.

Some Spiritualists may say: Do not criticize a brother; do not give occasion to the enemy to blaspheme. We reply, they blaspheme anyhow; and, for our part, we follow truth wherever it may lead. Moreover, we remember that in the formative period of every new science it is only by full and free discussion that the true interpretation of phenomena can be discovered. The great fact of spirit return is too thoroughly established to be overthrown, and there is an immense accumulation of the records of spirit utterances which will bear the scrutiny of the most hostile literary critic. Among these may be mentioned the completion of Dickens' "Mystery of Edwin Drood" through the mediumship of Thos. F. James, an unlettered carpenter at Brattleboro, Vt. A gentleman of extensive reading and delicate literary taste in this city, who had never read any part of the unfinished work of Dickens, took up the Brattleboro edition, determined to ascertain for himself, merely by the change of style, the point which separated the work of the true and of the false Dickens, respectively; but in vain. He could not detect the slightest difference. Of all the literary artists which America has produced, Poe was, perhaps, the least original genius, and his style is not easily counterfeited. Nevertheless, on Monday evening, November 2, 1863, there was given in New York, through the lips of Miss Lizzie Doten, when in a tranced state, a poem, entitled "Farewell to Earth," which, in our humble opinion, is fully equal, for literary merit, to anything penned by Edgar A. Poe in earth-life. It is too long to quote, but it will be found in Doten's "Poems from the Inner Life." Josh. Billings exclaims, "How hard it is to write good!" Let anyone attempt to imitate the style of Dr. Peabody's inspirational addresses, and he will soon see the difference between genuine spirit communications and the counterfeit article, whether coming from mortals or from undeveloped spirits. Meanwhile, whatever may be the truth about Mr. Kiddle's book, whether in pretence or in truth spirit return is preached; and we therein do rejoice, yea, and will rejoice.

### The Popular Science Monthly.

We are reluctantly compelled to take direct issue with Professor Youmans, who has done service in the increase and diffusion of knowledge among men and for whom we have a sincere respect, on an editorial statement in the September Number of his *Popular Science Monthly*. He says: "The first article of a scientific man's faith is that Nature never breaks her regularity, but holds true to an unalterable method of law. He knows that if he comes upon what appear as breaks or suspensions in this order, it is he who is at fault, and that with further knowledge the apparent derangement will disappear. Now, the Spiritualist comes to him, challenging his first principles. He denies his order of Nature as being unalterable, and says that he knows of that which is above Nature, that is greater than Nature, that interferes with it, and breaches all its vaunted stabilities with infinite ease." This statement of the case is conspicuously inexact and thoroughly unfair. Professor Youmans ought to know better. On behalf of Spiritualists everywhere we deny the assertion point blank, and we affirm that in above Nature accepts the order of Nature and believes that the phenomena in question are not above Nature, but in accordance with it. Spiritualism is the science of future life. It is Occult Philosophy what Astrology is to Astrology, what Chemistry is to Alchemy, and some men of science at least are even now investigating it on the principles of the Baconian philosophy, that is, by accumulating the facts in order to discover the law which underlies them.

Furthermore, the editor says: "When it is investigated by competent authorities, by men qualified for the task, it is proper to publish the results, and this we have done and are still doing." We deny it, and assert that while he has published for example Crookes' lecture "On the mechanical action of light," he has refused to publish the same writer's "Researches in Spiritualism." We assert that he has published Prof. Maudslayi's reply to Lord and refused to publish Prof. Uribe's original article in the *Zeitschrift*. He says, himself, "It cannot be denied that we are partisans—partisans of the multiplication table, partisans of the law of gravity, partisans of science generally. Our magazine was started expressly to represent this side of things, and we have no right to publish the other side." We tell him that bitter as the pill may be, he will have to do so or else step down and out as a philosophical teacher. This thing has got to be discussed, gentlemen; it is too late to dispose of it by calling names. We assert that the experiments in Spiritualism, first made about thirty years ago, according to a truly philosophical method by the world, are as much scientific realities as any others in nature, and that it is the business of men of science to study and explain them.

The fact is, that new truths are as apt to be rejected by *sanctus* as by theologians. Witness the discovery of fossil man, first definitely announced by Boucher de Perthes, in 1847, in his *Antiquités celtiques et antérieures*, and soon-pooled for ten or fifteen years by every geologist and naturalist. And think of Dr. Muhlenberg exclaiming: "And oh! the light of earth will flee away to enchanted visions of rapturous bliss!" Mr. Holland might have gone further and said that, in the matter of rhythm, the extract given by Mr. Kiddle from Byron's poem, "The Island," is totally unlike the poem purporting to come from him in spirit life. Byron had a nice ear and never penned a rough or faulty line. The flow of the genuine extract is perfectly smooth, while that of the spirit poetry is distressing to a musical ear, and, in our opinion, could not have come from the mind of Lord Byron, either in earth or spirit life. The intelligence dictating it might as well have attempted to palm off spurious Madeira wine on the late General Cadwalader as such poetry on a literary critic.

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nacious animals got to fighting right in front of the channel, but when the clerk got up to drive them out, his reverence leaned over the reading desk and whispered: "Let them alone, John; let them alone! I think the little one will whip!" We are disposed to think that in the present fight Homeopathy will overcome its rival, but in any case we go for the survival of the fittest.

The real enemy, however, which the regular faculty have to dread is the rising power of the spirit world as shown in the success of magnetic healers like Dr. Newton, Dr. Cullen and Dr. Van Horn. It is ominous that physicians are endeavoring to have laws passed in various States to prevent mediums from curing people. When important call in the secular arm, as the clergy did in the times of the Inquisition, their own days are numbered.

### How the 'Religio-Philosophical Journal' Upholds Spiritualism.

No sincere friend of Spiritualism would do ought to divide and discord among those who are honestly seeking to advance that great and most important cause. That there should be a heart-felt desire for harmony and co-operation among Spiritualists is most natural; and hence the regret which must be felt at any conflict of views which may arise among the friends of Spiritualism, which leads to active internal dissensions.

It must be with feelings of that character that the recent action of the *Religio-Philosophical Journal* is viewed by all who have at heart the propagation of spiritual knowledge. There are but few Spiritualists who have not heard more or less of Mrs. Annie Stewart, of Terre Haute, Indiana, and the wonderful spiritual manifestations which have been witnessed by tens of thousands of persons during the past ten or twelve years, at the Spiritual seances given by her. Persons of the greatest intelligence and experience in the observation of natural phenomena, from all parts of this country and the world, have visited Terre Haute and carefully observed the occurrences at Mrs. Stewart's seances without her extraordinary medial attributes being reasonably questioned by any one. It is, therefore, with just reason for surprise that the *R. P. Journal*, a professedly Spiritualist journal, should become the special assistant of a medium who has given such ample proof of her gifts of mediumship.

Our readers know that we have more than once shown through *MIND AND MATTER* that the *Journal* is being conducted in the interests of the enemies of Spiritualism, and especially in connection with the Jesuit bigots who have been working to discredit all the phenomena that render the truth of Spiritualism palpable to the senses of all who witness them.

We deeply regret the necessity which compels us again to place the *Journal* before the public in its true light. In doing this we will confine ourselves to the testimony which the editor of that paper has placed at our command in the fifteen columns of his last issue, devoted to the work of traducing the character of Mrs. Stewart and Laura Morgan—the latter coming in for her share of his slanderous accusations.

As it is a rule with us to allow those with whom we differ, and whose conduct we feel called upon, in the discharge of our editorial duties, to criticize, to state their case in their own way to our readers; we will quote the *Journal* with that special object. It begins its attack upon Mrs. Stewart and Miss Morgan as follows:

"THE TERRE HAUTE MESSIAH OF MARVELS.—Reasons Why Accounts of the Same have not appeared in the *Religio-Philosophical Journal*, and the *Manifestations There*.—For several years there have been coming into our office accounts of the phenomena occurring at Terre Haute, Indiana, the presence of Mrs. Annie Stewart and Laura Morgan. Some of these narratives were very marvelous, indeed giving details of the materialization of Jesus Christ, the Virgin Mary, Washington and other historical characters, and strongly endorsing the genuineness of the phenomena as of spirit origin.

"Other accounts, and by far the largest number, have denounced the manifestations as the grossest fraud. We have had opposing details of the same seance from apparently equally credible sources. Owing to these circumstances, together with the fact that the manifestations referred to from time to time occurred, we have steadily declined to notice them.

"According to get at the bottom facts, if possible, and to give the readers of the *Journal* reliable and accurate information, we determined last year to see what could be done. The following correspondence then took place:

Here followed a correspondence between Col. John C. Bundy and Dr. Allen Pence, of Terre Haute, which resulted in an agreement that Dr. D. P. Kayner, on behalf of Col. Bundy, should have the privilege, as a special correspondent of the *Journal*, "to witness the manifestations" in Terre Haute.

Under that agreement Dr. Kayner visited Terre Haute and spent a week there in his capacity of a special correspondent, during which time he attended several of the seances given by both Mrs. Stewart and Miss Morgan. As the result of this visit Col. Bundy says:

"When Dr. Kayner's final report was submitted for our inspection, we gave the whole subject careful study, and decided it was not, in view of the evidence favorable to the mediums offered by him, sufficiently conclusive to establish their true status. Desiring to avoid any premature action, we decided to do full justice both to the mediums and to our subscribers, thus conserving the best interests of Spiritualism, we filed away the report and awaited the course of events.

"Having since received from various trustworthy sources an immense mass of testimony, we now believe it to be our duty to give a portion of it to the public, together with so much of Dr. Kayner's report as is essential. It will be seen that we devote much space to the subject, but no more than the grave importance of the case demands. We ask our readers to give it a careful, candid, unprejudiced perusal."

We, with deep regret, accept this invitation of Col. Bundy, as it has resulted so unfavorably to him as a man and editor. Reader, we ask you whether the following paragraph was ever written by a friend of Spiritualists or Spiritualism? "Col. Bundy says:

"When the most traveled spiritualist living, an ex-reverend, who has by his superior abilities progressed from the narrow and bigoted creed of an orthodox sect, into Unitarianism and then into Spiritualism, and who has all his life been familiar with spiritual things, pronounces the conditions observed at Mrs. Stewart's seances 'test conditions,' and by the strongest implication leads his readers to suppose that he accepted the Jesus materialization at Mrs. Stewart's as genuine (see Dr. Pence's five-page narrative in the *Banner* of July 12th) it would indeed appear to be time that the public should have all the facts and have them, too, not through unfriendly sources, but through a leading Spiritualist paper, and that the mediums should be allowed to tell the whole truth no matter what the result may be." (The italics are ours. Where? what a whooper!) Dr. Peabody and the other reverend gentlemen have since backed up their statements, together with our good old Episcopal friend, Mr. T. B. Young, are no doubt as earnestly seeking the truth as the *Journal*, and should it hereafter prove that some of our spiritualists were beheld at Terre Haute were purely subjective, the result of infatuation and acquired tendencies and the power of suggestion, we would not be surprised, they will, we feel sure, hasten to acknowledge it."

Thus John C. Bundy defies the common sense of his readers, and insults some of the best and brightest men who honor the cause of Spiritualism as its exponents and advocates. Insolence has sometimes served its mischievous purpose by diverting public attention from the villainess of their natures, but Col. Bundy will find it will not serve his purpose in that way. He has resorted to it once too often, as he will shortly find, to conceal the deep depravity of his conduct in endeavoring to injure Spiritualism in the guise of a Spiritualist.

Having thus gone out of his way to insult and dishonor Dr. Peabody, and tens of thousands of intelligent, true and tried friends of Spiritualism, Col. Bundy proceeds to publish a whole page of the insinuations and innuendoes of his special correspondent, Dr. D. P. Kayner, called his "report," which, from beginning to end, is ever bringing up the question in the minds of unprejudiced readers, whether Dr. Kayner, special correspondent of the *Journal*, is more a fool than a knave. The people first met Col. John C. Bundy, who was solicited to injure Mrs. Stewart, Miss Morgan, and their friends and protectors, Dr. Allen Pence, and his associates, Messrs. Hook and Connor, did not dare to publish Kayner's so-called report for nearly a year after it was made, shows how utterly impotent Col. Bundy regarded it for his purpose. Well did he say that, after careful study of that so-called report, he had decided it was not sufficiently conclusive to discredit Mrs. Stewart and Miss Morgan and their protectors; and that he filed away the report and awaited the course of events.

Now let us see who this Dr. Kayner is whose special report Col. Bundy held in such utter contempt that he pigeon-holed it for nearly a year, and until he could procure some show of corroboration of its manifestly untruthful and prejudiced statements.

All we know of this man we gather from his so-called special report, and the following advertisement in the *R. P. Journal*:

"CLAIRVOYANT HEALER."

"DR. D. P. KAYNER, 'The well-known and reliable Clairvoyant, Eclectic, Magnetic and Electric Physician, in whose practice during the last twenty-seven years cures of difficult cases have been made in nearly all parts of the United States, has his office at Room 92, on the same floor with the *Religio-Philosophical Journal* office, and those desiring clairvoyant examination and advice for the recovery of health, that can be relied upon, should not fail to consult him at once."

"Letters should be written, if possible, by the patient, giving full name, age, sex, with a small photograph, and enclosed by them, and enclosed in a clean piece of paper."

"Fees:—For examination and written instructions, \$3.00. If medicines are furnished, an additional fee will be charged."

This was the man that Col. Bundy employed to discredit Mrs. Stewart, Miss Morgan and their protectors. We may naturally infer that he was governed by the true saying, "It takes a rogue to catch a rogue." Dr. Kayner may be the honest medium he professes to be, and he may not; but that he is an honest, fair-minded and truthful man is disproved in every part of his so-called report of what took place in his presence at Terre Haute. So manifestly untruthful was it, that even his employer deemed it unworthy of credit, and for a year nearly suppressed. This fact alone ought to be enough to put every person upon their guard against any statements he may make favorable to himself or unfavorable to other mediums or persons. It would have been well for the reputations of Dr. Kayner and his employer, Col. Bundy, had the latter had the honesty and good sense to have suppressed that specimen of mediocrity permanently, as his excuse of "not having space" in the *Journal* is a perfectly untruthful and maliciously slanderous imputation of those at whom it was aimed Col. Bundy says:

"Having since that report received from various trustworthy sources an immense mass of testimony, we now believe it to be our duty to give a portion of it to the public; and so much of Dr. Kayner's report as is essential."

Why has the *Journal* withheld any part of the so-called Kayner's report? We may infer that the parts of it which have been suppressed by Col. Bundy are so wholly untrue that even the manifestly trumped up corroborative testimony would not give it a color of truth. Out with the whole of that report Col. Bundy and let your readers see just what you are trying to do. But let us see who the "trustworthy sources" from whom Col. B. says he has received the testimony which has emboldened him to attempt to bring further odious charges upon the cause of Spiritualism in the minds of the bigoted enemies of that cause.

His first "trustworthy source" of information is a pretended affidavit of one P. P. Price, who makes oath under no Christian or sur-name, before nobody authorized to take an oath or anybody else, who says in a statement filling nearly two columns of the *Journal*, that he is a cheat, a swindler, a conspirator and a liar. As he has not told anybody why he made that so-called oath, or how it was made, or before whom it was made, we may infer that he was hired to make it by Col. Bundy, who has made use of it, or by his agent Dr. Kayner, or some one else, to give a color of truth to the long meditated attack upon the Terre Haute mediums which he has confessed to have had in view for a year past. The oath was most probably made on that moral publication the *R. P. Journal*, and not on the Douay Bible. So much for P. P. Price and his oath. A truly trustworthy source is he.

The next "trustworthy source" is the so-called affidavit of Mr. Henry T. Biel, who, being sworn on nothing and before nobody, undertakes to prove that Dr. Kayner is a cheat, swindler, conspirator, and liar, as he confessed he was. The principal is worthy of his endorser.

The next trustworthy source is the so-called affidavit of Dr. DeCaux Tilney, made before no one and according to no legal formality. It is enough to say that this Dr. Tilney professes to be an expert in the art of magic, which profession shows him to be a professional deceiver and impostor. Such men are worthy of no credit whatever in any statements they may make in regard to Spiritualism or anything else. They will some day realize the enormity of his misrepresentations and alone for them as his untruthfulness justly merits. Nothing that this professional deceiver has stated is worthy of any credit. Col. Bundy says that this man Tilney is a Spiritualist, and that he visited Mrs. Stewart in the hope of receiving evidence of the truth of materialization. Those may believe that who can; common sense rejects it.

The next "trustworthy source" is the so-called affidavit of Mrs. B. B. Mencher. This lady, without a surname, made oath before nobody, on nothing, and she knows nothing that would reasonably bear against Mrs. Stewart as a woman and a medium. Her so-called affidavit being nothing more than a meddling gossip's tattle.

The next "trustworthy source" is the so-called affidavit of "a person" who did not dare or who was ashamed to be known to the public. This "trustworthy" witness against Mrs. Stewart, who dare not let his or her name be known, pretends to detail a string of slanderous gossip received in a second and third hands. The author of it can, in all probability, be found in the office of the *R. P. Jour-*

nal or in the office of Dr. D. P. Kayner, in the same building and on the same floor.

The next "trustworthy source" is a "responsible person in Terre Haute," whose name "will be given in another issue." Better have given it then; you may forget it. This "trustworthy" witness is on familiar terms, as he confesses, with John Stewart, and does his best to show that the latter is a knave and worthy of the familiar friendship of his accusing slanderer.

The next worthy source is Miss Laura Owen, who it is not pretended made any so-called affidavit. Miss Owen may be as big a fool as the *Journal* tries to make her appear, but we would be sorry to believe it. We prefer to think that the *Journal* grossly misrepresents her.

The next "trustworthy source" is Mrs. Harriet Adams, who swore on nothing before nobody, and testifies to nothing that shows anything but her own poor frailties of prejudice and untruthfulness. It took a whole column of her statements to show how groundless were her suspicions of Mrs. Stewart.

The next "trustworthy source" is Mr. —, who swore on nothing, before nobody, to nothing that has the appearance of truth. What Col. Bundy means by using such pretended evidence as this to make good his disgraceful slanders it is about time he should explain. Can it be possible that any person can be found so destitute of the commonest instincts of fairness as to allow such evidence to have the least weight in their minds?

The next "trustworthy source" is Miss Sallie Cooper, who made a so-called affidavit on nothing before nobody, who confesses herself to be a cheat and a liar in order to injure Miss Laura Morgan. Miss Sallie, try and tell the truth once, and tell us how you came to make that display of your terrible failings? How much were you paid for that humiliating service and who paid you? You did not do it from a love of truth or the stings of conscience—that is certain.

As if Col. Bundy was not satisfied to endeavor to blacken the character of the Spiritualists of Terre Haute, in order to do that, he has gone out of his way to endeavor to make it appear that Mr. and Mrs. E. L. Lewis, of Cincinnati, silently connived at the alleged public deceptions of Miss Laura Morgan, as they knew, as he alleges, that she was deceiving the public and gave no warning of it.

The next "trustworthy source" is Joseph Allison, who pretends to swear on nothing before nobody that he is the clerk of a tavern opposite the residence of Laura Morgan's father, and whose statement shows the natural relish he has for the most vile and grovelling nastiness.

Readers, obtain if you can and read the so-called testimony, in which Col. John C. Bundy has filled three full pages of his last issue, and say if you can, that we have done any of the parties the least injustice in what we have said of them by way of comment.

And this is the sum and substance of the case which Col. Bundy has sought to make out against Mrs. Stewart and Miss Morgan and their friends Messrs. Pence, Hook and Connor.

Personally, we know nothing of any of the persons who are involved in the issue which the *Journal* has forced upon the public, by this assault on prominent mediums and Spiritualists. All we know about the matter is this, the case as presented by Col. Bundy is a lamentable disgrace to decent and honest journalism. If we may properly judge of a man by the character of the people that he associates with him in the work of translation and slander, then can we justly say that Col. Bundy is a worse man than all his past wickedness would show him to be.

We can hardly conceive of the infatuation which seems to have governed Col. Bundy in this affair; or why would he have omitted to give any explanation as to how these alleged affidavits were obtained, and why they were obtained and by whom they were obtained. That he did not do so shows that there is some secret conspiracy on foot to which Col. Bundy is a party, which he dare not allow to come to the light. Who are these persons whose shameless confessions of villainy Col. Bundy indorses and parades with such manifest delight before his readers.

But think of the character of Col. Bundy, in view of the fact that he professes to be a friend of truth and moral purity. How long will Spiritualists tolerate the duplicity of this weak, bad man?

We ask our readers to note this fact that Col. Bundy, although for a whole year making his preparations to assail the good name and fame of Mrs. Stewart and Miss Morgan and their protective committee never gave them any chance to answer the manifestly false statements he was procuring with the view to their publication. Had he notified them of those accusations and given them the opportunity to defend themselves against their vile slanders he knew that he would not dare to publish their manifestly false imputations against those he was seeking to injure. No honorable man or honest journalist would act in that manner. That has been the course pursued by every paper that has as any time sought to injure Spiritualism, and especially such journals as *The Times*, of Philadelphia, and the Boston *Herald*. Those papers have the decency not to pretend to be Spiritual journals. They both regard and treat Spiritualism as a mischievous delusion which ought to be rendered as odious as possible in the public sight and hence they lose no opportunity of doing what they can to create popular prejudice against it. That the managers of those papers are honest in their hostility to Spiritualism there can be little doubt, although they have had sinister motives in connection with their zeal in their work of destruction. But what motive can prompt Col. Bundy, a professed and blatant Spiritualist, in pursuing the same line of dishonorable action toward mediums and Spiritualists? We answer that every act of Col. Bundy as the editor of a spiritual journal gives the lie to his professions as a Spiritualist.

If a Jesuit enemy of Spiritualism he would pursue the very course he is doing in order to effect the greatest injury to it. Spiritualism cannot be injured by open and avowed enemies, and this the Jesuits know. Hence they send their agents into the spiritual camp to divide its friends and expose to the assault of its foes. That money has been used freely to procure the lying statements which Col. Bundy has published in the interest of his employers is very certain, for liars and slanderers rarely lie for the mere love of it. No motive appearing for the concerted and apparently voluntary action of so many untruthful persons, many of them, if not all, confessedly so, it is natural to conclude that they were bribed to make their false statements. Who bribed them is the question? Most certainly the man who used them, either in person or through his tools. Where did he obtain the funds for such a despicable purpose? From the same source that is enabling him to run the *Journal* at a ruinous loss. That it is run at a great loss, so far as regular receipts are concerned, is certain, from the admissions made by Col. Bundy himself before reducing the price of the *Journal*. He then informed the public that it had never paid enough to remunerate him for his services as editor, yet he reduced the price 30 per cent. to subscribers and 40 per cent. single copies.

The *Journal*, as every experienced person knows, cannot be published without loss at those reductions on its former price; and hence the conclusion that some one is having to foot a heavy loss on its publication. Notwithstanding the reduction in its price, its subscription list is running down rapidly. In order to show that Col. Bundy is not running the *Journal* to make it pay, we call attention to the proceedings of the Michigan State Spiritualists and Liberalists' Camp meeting, where he offered to send the *Journal* free to any person who would subscribe \$2.50 towards the purchase of a large tent, which offer galled him a few readers of his paper. This apparent generosity only shows to what straits Col. Bundy is driven to keep up his circulation. Can anyone who knows ought of the limited resources of Col. Bundy, for a moment suppose that he can afford such reckless performances? We know he cannot, and therefore conclude that he is sustained from quarters that approve of his efforts to injure Spiritualism by misrepresenting, slandering and persecuting mediums and Spiritualists, and that he is paid for his services in that line. That his employers are the Propaganda of the Roman Catholic faith, we more than believe—we know.

We wait to hear from the other side of the question, raised by Col. Bundy, and freely tender our columns to those assailed, for any answer they may feel disposed or desire to make. The time has at last come when assailed mediums may be heard in their defence. That time has been too long delayed.

Let truth and justice prevail in Spiritualism as in all things else, is our motto, and to make it good we will meet and make any sacrifice.

Just as we close this article we receive the appeal of Messrs. Pence, Hook and Connor, on behalf of Mrs. Stewart and Miss Morgan, and cheerfully accede to their request for a full and impartial hearing.

Let the right prevail.

### Editorial Briefs.

We have filed for publication a large number of most valuable contributions from able contributors which we have been compelled to defer until our next or subsequent issues.

Mrs. M. B. THAYER, the wonderful flower medium of Boston, Mass., and Wm. H. Powell, the state-writing medium of Philadelphia, will locate in Washington, D. C., this winter.

Our readers will notice in our advertising department that R. H. Curran & Co. have placed the price of "The Dawning Light" at \$1.00. "The Orphans' Rescue" at \$2.00, as usual.

A temporary illness compelled Mr. Jas. A. Bliss to discontinue his Developing Circle at this office last week, but it will be held next Tuesday evening as usual, at 8 o'clock, and will be held regular in future.

Mrs. C. B. Bliss is meeting with great success in her materialization seances, which are held at present at No. 207 East Sixty-second street, New York City. Her public seances are held every Wednesday, Friday and Sunday evenings, and private seances other evenings by special engagement.

It gives us pleasure to be able to state that a letter just received from A. E. Newton, Esq., informs us that this gentleman is once more convalescent. We join with his many friends and admirers all over the country in sincerely wishing that the recovery will in this case prove to be of a permanent character.—*Banner of Light*.

We have received the first number of an independent, liberal and spiritual journal, entitled *The Dawn*, published at Alliance, Ohio, R. C. Flowers editor. We look for that sheet lightning to strike those who foolishly place themselves in its way, and if they get hurt it will be their own fault. We have some idea that a little lightning is needed about Alliance to clear up the spiritual atmosphere which has appeared to be very murky of late, to say the least, according to the spiritual weather reports in the *Independent Age* of that place.

A NEW AND VALUABLE PREMIUM PICTURE FOR "MIND AND MATTER."—We are happy to inform our readers that we have completed arrangements with Messrs. R. H. Curran & Co., of Boston, Mass., to furnish "The Dawning Light" as a premium, on the same terms as the "Orphans' Rescue" and "Homeward," to all subscribers to *MIND AND MATTER*. See advertisement in another column. This beautiful and impressive picture representing the "Birthplace of Modern Spiritualism," in Hydeville, N. Y., was carefully and correctly drawn and painted by our eminent American artist, Joseph John. Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its oaken bucket, shade trees, orchard, the blacksmith's shop with its blazing forge, and the Hyde mansion resting against the hill in the distance. Twilight pervades the foreground in mystic grades, typical of a spiritual condition in the earthly days of 1848. A light for the wandering pilgrim shines from the windows of that room where spiritual telegraphy began to electrify the world, and "glad tidings of great joy." Luminous floods of morning light stream up from the cloud-mantled horizon, illuminating the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond.

### Letter from J. Herbert Mills.

ANOTHER CONFIRMATION OF A SPIRIT COMMUNICATION.

In your issue of September 13, I find a spirit communication signed, "Daniel Holmes," Elmira, N. Y.

I find in conversing with old residents that "Daniel Holmes" resided and departed from here. That he was a practicing physician of good repute and that he was physically very active and tried to do too much for his strength. These are the facts and only go to prove the truth of spirit return, and it only adds one more proof that we live beyond this life. I have tried spirit communications for years, but more especially with one of the best of mediums, Dr. J. Wm. VanNamee, now located at 129 East 10th street, New York City, and all in need of his services will do well to open correspondence with him. His clairvoyant powers are superior, and his correct diagnosis of disease, given by sitting, or standing, or by the use of his hands, I have always found to be true to the letter. Besides personally he is a perfect gentleman.

Yours for the truth,  
J. HERBERT MILLS,  
Elmira, N. Y.

September 22, 1879.  
(This positive confirmation of the genuineness of the mediumship



